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existence, while this book at least seems to be concerned with experiences which a religious man recognizes as akin to his own.

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## BRIEF MENTION

### OLD TESTAMENT

GUNKEL, H. *Reden und Aufsätze*. Göttingen: Vandenhoeck und Ruprecht, 1913. viii+192 pages. M. 4.80.

This is a collection of addresses and articles that have already been seen in various journals, where they were widely scattered and inaccessible to the public as a whole. They were well worth republication in this form. The eleven topics treated are: (1) Bernhard Stade, (2) The Aim and Method of Old Testament Interpretation, (3) The Fundamental Problem of Israelitish Literary History, (4) Samson, (5) Ruth, (6) The Psalms, (7) The Final Hope of the Psalmists, (8) Egyptian Parallels to the Old Testament, (9) Egyptian Songs of Thanksgiving, (10) Jensen's Gilgamesh-Epic, (11) The Odes of Solomon. The range of interest is thus very wide; but there is no unity binding the essays together. The discussions are semi-popular in style and are calculated to make clear to the public at large the attitude of Gunkel toward the interpretation of the Old Testament. The paper on Stade, his teacher, is a discriminating eulogy doing credit alike to teacher and scholar. The second essay states the methodology of the *religionsgeschichtliche* school of which Gunkel is a leader, and the remaining discussions supply illustrations of the methods as they work out.

*Die Mischna*: Text, Uebersetzung und ausführliche Erklärung. Giessen, Töpelmann, 1913.

WINDFUHR, WALTER. *IV Seder. Nezikin*: 1 Traktat. Baba qamma ("Erste Pforte" des Civilrechts). viii+96 pages. M. 4.80.

MEINHOLD, JOHANNES. *II Seder. Moëd*: 5 Traktat. Joma (Der Versöhnungstag). iv+83 pages. M. 4.30.

ALBRECHT, KARL. *I Seder. Zeraim*: 9 Traktat. Challa (Teighebe). iv+48 pages. M. 2.40.

HOLTZMANN, OSCAR. *V Seder. Qodaschim*: 10 Traktat. Middot (von den Massen des Tempels). viii+112 pages. M. 6.

In Christian circles the chief interest of the Mishna lies in its theological features. Now and then there are tracts which are valuable for cultural purposes, and others which appeal to jurists. The first tract in the series published this year is chiefly of juridical value. The author has followed the methods described in this Journal (January, 1913, pp. 119 ff.), and has employed, as the basis of his work, Goldschmidt's edition of the Babylonian Talmud (1906), the Hamburg MS, No. 165, Lowe's Cambridge text (1883) of the Mishna upon which the Palestinian Talmud rests, and Strack's photolithographic reproduction (1912) of the Munich MS of the Talmud, No. 95. The name of the tract, "Nezikin" ("damages") covers three "gates," this